

# The Republican.

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TO HIS ROYAL HIGHNESS  
THE DUKE OF SUSSEX, GRAND MASTER OF THE  
ASSOCIATION OF FREEMASONS, KNIGHTS,  
TEMPLARS, &c.

LETTER II.

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Dorchester Gaol, October 8, A. T.

SILLY SIR KNIGHT, 1825, A. L. (to Royal Masons) 1.

As there are several degrees of Knighthood and as Knights Errant sprung from the real Knights Templars, we must suppose, that masonic knighthood falls into the scale below Knight Errantry. To complete the climax of your absurdities, you want a masonic order of Knights Errant. Here is room for some wit to exercise his powers, in the drawing up of a ceremony for such a degree. I confess, that the task is not to my taste, or, what, perhaps is nearer the truth, that I have not wit enough for it. I delight in the exposure of existing absurdities; but not in extending them. We have found devils in the Rosicrucian degrees; and the transition to giants castles and castellated ladies, with the silly Sir Knights engaged in their rescue, will be easy and pleasant to the greatness of a masonic mind, to that part and parcel of the grand architect of the universe!

The chief part of my comment, in this my last letter on masonry, is to be a series of proofs, that the words *Jesus Christ* were never the name of a real person, and that they are only the name of the hero, of a fable, a name descriptive of the character of the hero, just as are all the names of the Old Testament, or of that part of it which treats of matters said to have been done before the Babylonian Colonization of the Jews. That part of the Old Testament, I take to be a fable, got up by these colonized Jews, to make themselves the descendants of the first of mankind; a com-

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mon practice with the writers of Asia, and, indeed, of all other quarters, before the art of criticism arose.

That the story of Jesus Christ is a fable, we have the following proofs:—

First, as to name.

The two words, *Jesus Christ*, are synonymous in their meaning, and each expresses *chief, saviour, liberator, anointed as a leader or general*.

*Jesus* is a corruption of *Isse* to *Jesse*, *Jesu*, *Jesus*, a Hebrew or common Asiatic word, for either of the above titles, and which has also been written *Joshua Jeshua Jehoshua*: and even the word *Joseph*, I take to be a variation of the same word. The inhabitants of western Asia used the letter *Y* where we use *J*, and spelt *Jehovah* or *Jao*, as *Yahouh* or *Yao*. Our word *Joseph* is still called *Yussef* among the Persians and others. All these changes must have arisen, by foreigners to a language putting into letters a pronunciation which they did not rightly understand. Indeed, this is, and must have been the only source of variation in language; and upon this ground, we may trace all the modern languages into those which have preceded them. Now that we have printed books, grammars, lexicons, &c. these changes will be much more slow, as there will be a standard to revert to and to gather round.

*Christ* is a Greek word of precisely the same meaning among the Greeks as *Jesus* or *Isse* or *Yesse* or *Yesu* was among the Jews and their neighbours of Asia. Therefore, such a name had never been adopted by those who understood the meaning of both words. It is a tautology which no people have adopted in the way of title, if we except a few names among ourselves, where the christened name and the surname are made alike. Had *Jesus* been a real name of a real person, his Jewish Disciples had never called him *Jesus Christ*, nor the *Christ*.

Again, we are told, that all his disciples were Jews and yet among these disciples, we find but one Jewish name, or *Levi*, and that a sort of second or adopted name. The names are all Grecian. There is not a Jewish name among the first preachers of Christianity; and, verily, I do believe, that there was never a genuine Jewish convert to the Christian Religion.

We have another proof, that these first preachers of Christianity were all Grecians, in the fact, that save the *Toldoth Jesu*, an avowed Jewish production of the second century, there has not been handed down to us a single Christian

document in the language of Jesus and his pretended Jewish disciples. All the Gospels, all the Epistles, and all the Revelations, were written in the Greek language, and often in a barbarous Greek, a proof that they were the work of illiterate men.

This is something like substantive proof, both as to the name and language, that the Christian Religion did not originate in Judea, and that the subject is fabulous. It is easily seen how the Grecians might have taken the Jewish word for Messiah or Saviour, *Jesus*, the Jews being then scattered among them and dwelling in all the Grecian Cities, and have attached to it their own favourite word *Christ*. No Jew had ever done this.

Second as to time and dates.

We have undoubted historical narratives of the destruction of the Temple and city of Jerusalem by Titus, about the year 70 of that which is now the adopted Christian era.

From that time to the predominance of the Christian Religion under the Roman Emperors, we have no history of Jerusalem. Until the Christian Pilgrimages began, it contained no other inhabitants, than such as inhabit the ruins of other cities in Asia. Here was a very favourable opportunity for a Grecian Fabulist to lay the scenes of a fable at Jerusalem, a few years before its destruction; and this at a period of full thirty years after its destruction, when no one could effectually contradict him, and when, indeed untill the new superstition had begun to spread widely, no one thought it worthy of notice. Who thinks now of refuting the nonsense preached by the followers of Johanna Southcote? Yet a time may come, when these people may so spread themselves, as to make a refutation a matter of social or even of national consequence. Such was the case with the Christians; and, when they began to be numerous, Celsus, Porphyry and others effectually refuted their nonsense; but their ignorant numbers triumphed even over that refutation. Refutation makes no impression upon an ignorant, illiterate man. He does not understand it.

We not only have no account of Christianity within the period that Jerusalem existed as a city with its temple; but we have no account of it that can be dated by proofs within the first century of the eighteen which are now adopted. This again greatly strengthens the assertion of its being of Grecian origin.

Another fact is, that the earliest record of Christianity in existence is the letter by Pliny to Trajan. And this fur-



ther corroborates the Grecian origin ; for Pliny had to travel into the Grecian cities of Asia Minor, into Bithynia, to find this sect of Christians, of whom he before knew nothing by his own confession, a proof, that there were none then at Rome ; and this ten or twelve years into the second century. There were then no books among these Christians, and all the information that Pliny could get of them, was that they were a few slaves, who assembled by night or early in the morning to sing, pray and hold love-feasts.

Josephus and Philo could not have been ignorant of such a sect, if it had existed and was known within the first century. Their works had no mention of such a sect, though they mentioned every sect that was known among the Jews, or that had any thing of Jewish origin. Philo must have been born about the time that Jesus Christ is said to have been born, and Josephus some twenty or thirty years later : so that, between them, they must have filled out that century and have been its competent historians. Were the contents of the Gospels true, they could not as historians, have been silent on such occurrences. It is evident, that they had no knowledge of the matters there fabulously related.

There is another fact worthy of notice, that no Christian writer, until we come to Eusebius in the fourth century, has narrated the destruction of Jerusalem. Had Christianity existed within that period, what a fine topic it would have been for Christian eloquence and for the truths of its tenets. But it is clear, that to the first Christians, the old Jerusalem was, what the New Jerusalem has been to their insane successors—a spiritual city. They knew nothing of it as a habitable place, though, doubtless, they heard it often mentioned by the Jews among them : and, finally, it became a place of Christian pilgrimage, where excited fancy soon found a cross, a sepulchre and even a manger, that corresponded with those mentioned in the Gospels. In the Old Testament, we read nothing of a place called Golgotha, or mount Calvary, or of the pool of Siloam, in or about Jerusalem : and it is altogether probable, that the names of these places were of Christian invention ; though Christian piety soon found the places that resembled the descriptions, as might be found in or about any town that ever existed.

So far, I have said nothing about the the miracles, having rested upon historical facts ; but it may be safely adopted, as a criterion of historical truth, that *it will admit of nothing miraculous*, such as giving life to a dead and rotting carcase, feeding thousands to satiety with the quantity of



food that one or two hungry men would eat, walking upon water, checking a tempest by a word, fasting forty days and flying in the air without mechanism. Wherever we find any thing of this kind, we may rest assured, that it is fable. Nothing of the kind ever happened. There are no spiritual powers in existence qualified to perform any such miracles. Design is a power confined to animals; and though there are material phenomena which we cannot comprehend, all experience teaches us, that they are but material. Spiritualities are the inventions of ignorance, the personification of powers, on which ignorance, might rest and save itself the labour of investigation, or moderate its fears by prayer and offerings.

The close similarity between the fable of Jesus and that of Prometheus is another proof, that the former contains no literal truth; but that it is an allegorical truth, which has at all times pervaded mankind, more particularly where any thing like literature has existed among them. The association of the word *Logos* with the name of Jesus Christ is a proof of this, and another proof, that Christianity is a Grecian origin. *Prometheus* and *Logos* or *Jesus Christ* was the spiritual principal of reason crucified by the power of pre-existing error. The Materialists form the Prometheus, the Logos, the Jesus Christ of this country, at this time. They are persecuted by those who have given a literal interpretation to the same allegory; but who have surrounded that interpretation, or have found it surrounded, with much power and profit. The change, the relinquishment of this power and profit, the holders dread, and persecute with a hope of holding it. They must yield, after all their persecutions: and they will persecute to their own disadvantage, as well as to that of the persecuted.

If this be not evidence, that no such person as Jesus Christ lived or died within the province of Judea, at the time fabled, I know not what would be a sufficient detection of the errors of history. I may be referred to Tacitus, as a proof that there were Christians at Rome in the reign of Nero. I acknowledge the difficulty; but I cannot make it weigh against greater difficulties on the other side. I consider the time at which Tacitus first wrote that passage. I find, according to Gibbon, that it was between the years 120 and 130. At this time, I can suppose the sect of Christians increasing in Rome. The wars in Judea had also brought a number of Jews to Rome, as captives, or as speculators fleeing from a desolated country. These Jews and

the first Christians passed alike in Rome under the common name of Galileans. Tacitus, writing of an affair that occurred in his infancy, and of which he could have had no accurate knowledge, public records being then very rare, might have identified the Christians with the Galileans who were persecuted by Nero: and still those Galileans might have been purely Jews. If there were Christians in Rome, during the reign of Nero, why should Trajan, who studiously deviated from the public conduct of Nero and Domitian, persecute the Christians which he found in the Grecian Provinces, and not persecute those which existed in Rome? The persecution and martyrdom of Ignatius, sent from antioch to Rome by Trajan to be destroyed by beasts, is an account scarcely to be doubted; though we have no authentic record of it, like the letter of Pliny to Trajan. Pliny admits, that Trajan had done something of the kind during the Dacian war, in passing through Bythnia, and this justifies the belief, that the martyrdom of Ignatius is authentic. But here we have the whole affair of Christianity confined to the Grecian provinces; and I care not so much about the year, or the century, in which it began, as for the proof, that the story of Jesus Christ is a fable, and that no facts of the kind narrated happened in Judea. What I want is *to shew the present bad foundation of Christianity*, including your order of Masonic Knights Templars; and, if I could induce all to consider and to rest upon the fact, that matter and not spirit is the sum of the things about us and of which we are a part, I would be the last to trouble myself and readers about the history of the Christian or any other idolatry.

Origen, the most intelligent Christian writer which we have in the third century, and who was about the first critical Christian, treats nearly the whole of the Old Testament as allegorical, and very much of the New: Indeed, he was very much of such a Christian as I now declare myself to be.

In 1819, some anonymous correspondent wanted me to adopt and espouse the Christianity of Origen, but being ignorant of what it meant, I rejected or neglected the proposition. I have now no objection to the general character of the Christianity of Origen, always excepting his taste in depriving himself of virility to subdue the most powerful of his passions.

If no such person as Jesus Christ lived or died at Jerusalem, your allegorical war against the infidels, my Royal Duke, is like the rest of allegorical masonry, a mischievous error and a burlesque: and the very memory of what the blood-thirsty christian fools did against the Saracens and



Turks and Moors, for several centuries, had better be discouraged than encouraged. To imitate them, or to play at Knights Templars in a chamber is a game almost too low for children. And for such nonsense to be espoused by men, who in other respects, claim a peculiar respect from a people, such as a Royal Family does, is enough to set up a general hooting against them, by every sensible man, woman and child in the country.

I must now proceed to describe such degrees of Masonry as I have remaining, and, after this, I shall scarcely fill another number of "The Republican" with similar nonsense. The degrees which remain are called Rosicrucian degrees; but the first appears to me to have been a Roman Catholic degree. Constantine was assuredly the founder of Christianity, as a part and parcel of the law of Rome or of any other country; but his interference is far from being creditable to the Christians. He was a treacherous, ignorant, foppish and generally detestable character. As for the sign of the cross being shewn to him in the clouds, it is a Christian legend or trick, or if ever he declared any thing of the kind, it was the better to make the Christians subservient to his ambitious purpose of being sole master of the Roman Empire. If the cross had been once shewn in the sky, as it is called, why was it not kept there, as a standing proof of the good foundation of Christianity? I proceed to

#### A DESCRIPTION OF THE DEGREE OF RED CROSS OF ROME AND CONSTANTINE.

THE Grand Master of this degree is called Constantine; his deputy Eusebius. There are also a Senior General, a Junior General, a Grand Standard bearer, and a Janetor or Tyler. We have seen that the forms of opening and closing in all the degree are alike, the object being to ascertain that the members are not overlooked: that none but members of the degree are present. In this degree, there is difference only in the names of the officers, and the opening proceeds thus:—

Constantine. Sir Knights Companions, assist me to open the conclave of Sir Knights Companions of the Red Cross of Rome and Constantine: (All the knights rise, draw their swords and stand in due order.)

C. Sir Knight Eusebius, what is the first duty of the Companions of this order?

E. To see the conclave is properly cemented and that the Janetor is at his post, duly armed and clothed.

C. Sir Knight, Junior General, see that duty done. This is done with two reports, in the usual form: and the same inter-

nally, as in the other degrees; after which, the conclave is declared open, in the name of Constantine its noble and royal founder by, giving sixteen knocks and the grand honours.

### Catechism.

Q. Why do we open and close in this degree with sixteen reports.

A. In allusion to the sixteen stars, surrounding the sixteen letters, composing the Grand Words, *In hoc signovinces*, in the form of the cross of Constantine, in the heavens.

Q. How do we prepare our candidates for this degree.

A. In the clothing of a Roman Soldier: the cross of Constantine in his right hand and in his left a New Testament.

Q. For what reason.

A. To hold in commemoration the miracle that wrought the conversion of Constantine and his enemies, his pious zeal for Christianity, and to denote, that he was the first Roman Emperor to embrace the christian faith and to propagate the same by the force of arms.

Q. Why do we enter the conclave with two reports.

A. In commemoration of the famous cross and vision seen by Constantine in the heavens.

Q. Be pleased to explain them.

A. One evening, the army being upon its march towards Rome, Constantine, intent upon various considerations upon the fate of sublunary things and the dangers of his approaching expedition, sensible of his own incapacity to succeed without divine assistance employed his meditations upon the opinions which were then agitated among mankind and sent up his ejaculations to heaven for an inspiration with wisdom to be able to choose the path proper to be pursued. As the sun was declining, there suddenly appeared a pillar of light in the heavens, in the fashion of a cross, with this inscription;—*In hoc signo vinces*, By this thou shalt overcome.—So extraordinary an appearance did not fail to create astonishment, both in the emperor and his whole army, who reflected on it as their various dispositions led them. They who were attached to Paganism, prompted by their auspices, pronounced it to be a most inauspicious omen, portending the most unfortunate events. But it made a different impression on the Emperors mind, who was further encouraged, by the visions of the same night. He, therefore, the following day, caused a royal standard to be made, like that which he had seen in the heavens, and commanded it to be carried before him in his wars, as an ensign of victory and celestial protection.

Q. Was there any other thing remarkable in the life of our royal founder.

A. The arms of his soldiers, the public prayer, his charity and tomb.



Q. Be pleased to explain.

A. As for the arms of his soldiers, which were newly sprung from gentility, not forgetting his vision and victory, he garnished with the sign of the cross, that thereby they might the sooner blot out from their remembrance their old superstitious idolatry (to blot in one that was worse, R. C.) and in the spirit and truth, to worship the only true god. He also took into his service and bountifully rewarded all such soldiers as had been cashiered upon the account of their being christians, and prescribed them a form of prayer by way of a confession of faith, in these words:—We acknowledge thee only to be our God: we confess thee to be our king: we invoke and call upon thee to be our helper: by thee we obtain our victories: by thee we vanquish and subdue our enemies: to thee we attribute whatever conveniences we enjoy: and by thee we hope for good things to come. To thee we direct our suits and petitions, most humbly beseeching thee to protect and preserve Constantine our Emperor, his noble children and all Christians: and beg of thee, our everlasting king, to continue them long in life and give them victory over their enemies through Christ Jesus, our Lord. Amen.

The good emperor gave liberally to the maintenance of schools erected for the encouragement of piety and learning, and granted large privileges to universities, commanding the scriptures to be diligently kept and continually read in all churches. He also liberally relieved the necessities of the poor remitting the fourth part of his rents and revenues to be disposed of for these and other pious uses.

His tomb of grey marble continues at Constantinople to this day. Even the turks retain a veneration for the memory of this worthy emperor.

Accounting the six years that Licinius reigned with him, the time of the persecution amounts to just three hundred years,\* when it ceased with this great Emperor, who laid a lasting foundation for the honour of the christian name. Upon this account, his memory will flourish in the minds of all good men and christian masons, till time shall be no more†.

Q. In what manner do we enter the conclave at the time of our exaltation.

A. On the triangle and with the pass word, Constantine.

Q. Why are we conducted round the conclave twelve times, when we are exalted to this degree.

A. In commemoration of Constantine's going twelve times round the plot of ground at Rome set apart for the church, that he commanded to be built for the use of the christians, when he

\* Began a hundred years before the Christians began to exist, according to this account!

R. C.

† Quere, when will that be? And what but time can exist to make up the sum of eternity?

R. C.

carried upon his imperial shoulders twelve baskets of earth for the foundation, in memory of the twelve apostles.

Q. Is there not a second reason,

A. In allusion to the twelve great pillars that support the Church of Rome, on which was delineated an abstract of the Acts of the Apostles.

Q. Is there not a third reason, why we are conducted round twelve times.

A. In commemoration of the twelve grand points connected with the cross of Christ, the zeal of our grand and noble founder, and that of his mother, St. Helena.

Q. What was the first grand point.

A. The humility of Christ upon the cross.

Q. The second.

A. St. Helena going from Rome to Jerusalem.

Q. The third.

A. The pious and diligent enquiry of St. Helena after the sacred spot, Golgotha.

Q. The fourth.

A. St. Helena finds three crosses, and is much perplexed to find which is that of Jesus Christ.

Q. The fifth,

A. Macarius, Bishop of Jerusalem, directs St. Helena how to discover the cross of Christ from those of the two thieves.

Q. The sixth.

A. The first public acts of St. Helena and Constantine, after the Cross of Christ had been found.

Q. The seventh.

A. The two festivals of the Christian Church.

Q. The eighth.

A. The cross taken away by one of the heathen Emperors.

Q. The ninth.

A. The restoration of the Cross of Christ.

Q. The tenth.

A. The Emperor Heraclius recovers for the Christians the cross of Christ and carries it himself in his royal robes and pomp of state.

Q. The eleventh.

A. Heraclius divests himself of his robes of royalty, and, in pious humble state, carries the cross into the Church on Mount Calvary.

Q. The twelfth.

A. The reign of the son of God at the day of Judgment.

Q. What are the grand words of this order.

A. In hoc signo vinces.

Q. What are the pass words.

A. Constantine and Matthias.

Q. What is the chief furniture of this degree.



A. A grand transparent cross placed in the east, formed by sixteen stars, and, in the centre, the sixteen letters forming the grand words.

Q. What is the Jewel and Mark of this order.

A. A cross with the initials of the grand words I. H. S. V.

In the closing of this degree, there is an invocation of thirteen saints, or the twelve apostles and Saint Paul, in the true Roman Catholic style.

The Christians, as a sect, may well commemorate the first connection of Constantine; with their church as, but for his ambition to gain the Roman Empire, through espousing their interest as a sect, they never would have triumphed over the previously established Paganism. But Constantine is no credit to them: he was as great a hypocrite and as great a villain as ever lived. He destroyed every member of his own family, who, he thought, stood in his way as an emperor. He murdered his wife, betrayed his friends and violated all his treaties. He jointly worshipped as a Pagan and a Christian and some historians have said, that he expressed his contempt for Christianity on his death bed.

#### A DESCRIPTION OF THE DEGREE OF KNIGHTS OF THE WHITE EAGLE OR PELICAN.

THIS degree in Scotland has been also called that of Knights of the Rosy Cross of Saint Andrew, and has been taken as the *ne plus ultra* of Masonry. In some cases, it has borne that distinction, which has also been the case with several other degrees, before new ones were invented: and, had Finch lived to this time, we should have had a degree *plus ne plus ultra* or *ultra ne plus ultra*. But I have another degree to come called *ne plus ultra*. This must pass as that of Knights of the Eagle and Perfect Mason. This degree has two points and requires two apartments. The first to represent Mount Calvary; and the second, the instant of the Resurrection. In this and in the *ne plus ultra* degree, we have a game of going down into hell!

The first apartment is hung with black and lighted with thirty three lights upon three candlesticks of eleven branches. Each light is enclosed in a small tin box and issues its light through a hole of an inch diameter. These lights denote the age of Jesus Christ.

In three angles of the room, north-east, south-east, and south-west, are three pillars, of the height of a man, on the chapters of which a word is written, making Faith, Hope and Charity.

Every lodge or chapter has its picture or draught, descriptive of its form, and of the proper place of its officers and emblems. The draught of this degree represents the lodge as a long square, with triple signs, on the exterior of which are written the words

*Wisdom, Strength and Beauty*: and in the interior *east, south north and west*. On the east, at the south and north angles, the sun and moon and a sky studded with stars are painted. The clouds very dark. An eagle is seen beating the air with his wings, as a symbol of the supreme power.

There are also drawn, three squares, containing three circles, which contain three angles, or an equilateral triangle each, allegorical of Mount Calvary. On the summit is a cubic stone pointed and painted, as if sweating blood and water, typical of the sufferings of the son of God. Upon the cubic stone is a rose, which is compared to his sweetness, and the letter J, which means Jehovah, the expiring word.

The space round the square is filled with darkness, to represent that which happened at the crucifixion. Below it are all the ancient instruments and tools of Masonry, with the columns, broken and divided into many parts, to denote that all the depending parts of the work of a mason could not be worked at the death of he who was master of it. Lower down is the veil of the temple rent into two parts. On the exterior of the oriental line is the colour, with the seven knots of union as perfect masons. Before the master, is a little table, lighted by three lights, upon which, instead of the Bible, the gospel, compasses, square and triangle are placed. All the brethren are clothed in black, with a black scarf from the left shoulder to the right side. An apron doubled with black, which must not be worn out of the first apartment. The master and the other officers wear on the neck a wide ribbon of black mohair, from which hangs the jewel. The master's jewel is a blazing star of seven rays, in the middle of which is the letter G. The rays of the star are commonly of stone and the mounting gold. The jewel of the Senior Warden is a triangle: that of the Junior Warden a square and compasses. The other officers wear their ordinary jewels, which are covered with a small bit of black cloth. The jewels of each brother is formed by the compasses mounted, the points upon a quarter circle. At the head of the compasses is a blown rose, the stalk of which loses itself in one of the points. In the middle of the rose is the letter G mounted upon a small crown. In the middle of the compasses is a cross, of which the first extremity is *comisant* at the head of the compasses; the second, opposed to it, touches the middle of the quarter circle; the third and fourth abut on the middle of the points. Upon the cross is a pen in mosaic gold and silver. On each side upon one reverse of the cross, is, in the middle, an eagle *adosse*, the wings stretched over the sides and the talons contracted up to the body. On the other, is a pelican *adosse*, the wings extended, and having round her breast seven young ones, the beaks open and held up to receive the blood which flows from her wounded bosom to nourish them. This should be of gold or gilt and is worn in the first apartment, at the bottom of a large red



Scotch ribbon, with a small black rosette fastened at the top and which marks the said degree.

The second apartment, representing the instant of the resurrection, is hung with tapestry, luminous lights and full of glory, without a human figure. The three chandeliers, with thirty-three lights, illuminate this apartment; but without the boxes. The master, the officers and brethren, on entering this apartment, take red sashes and aprons, with the jewels before mentioned. They wear the sword and scarf, as in the preceding degree. The picture of this apartment is a long square, with quadruple signs, with the words *Faith, Hope, Charity, East, South, West, and North*, written on the exterior, and an indented tuft in the east. In the angles of the North and South, are the sun and moon in a sky studded with stars. In the first part of the east, a cross surrounded with a glory and a cloud, with seven angles: upon the cross is a rose of paradise, in the middle of which is the letter G. Below are three squares, in which are three circles, having three triangles, to form the summit which is allegorical of Mount Calvary, upon which the Grand Architect of the Universe expired! Upon this summit is a blazing star, with seven rays, shining with all its splendour, and in the middle of it the letter G. The star represents allegorically, the son of God resuscitated in all his glory. On the south side is a Pelican upon its nest piercing her bosom, whence issues three streams of blood to nourish the seven young ones; which is an image of parental tenderness. On the North is an Eagle beating the air with its wings as an image of supreme power. Below is the tomb. In the lower part of the said square, upon the middle line from the east to the west are the compasses, drawing board, crow, trowel and square. Upon the south line is the cubic stone pointed and its hammer, the rule and level. Upon the north line, the rough stone and hammer, the mallet and chisel, the plumb line and the perpendicular. On the exterior of the east line, the column and the seven knots of union as perfect masons.

The master of this lodge allegorically represents the person of Wisdom and Perfection, which gives him the title of *most wise and perfect master*. The wardens are styled *most excellent and perfect*. The other officers *most puissant and perfect brothers*, adding the title of their office. The brethren are called *most respectable and perfect Masons*, having the title of *perfect* only in the second apartment.

In the second apartment, there are no other tables but that on the right of the master, very small and of a triangular form. There is nothing upon it but the book of the Gospel, the tools of Masonry and three lights. The officers and the brethren, when in this apartment, take the red sashes and aprons, adding thereto the jewels, which they wore in the first apartment, at the bottom of the black sash.

*Form of opening the first apartment.*

The brethren assembled, master in the east and wardens in the west, he says, aid me to open this lodge. The wardens repeat the words. The Master gives seven slow reports with the mallet and a double distance of time between the sixth and seventh. This is called reporting as a Knight of the Eagle. The wardens repeat the report.

Master. Most excellent brother, Senior Warden, what is the first duty of a Mason?

S. W. Most wise and most perfect, it is to see if the Lodge is tyled.

M. Let the most excellent brother Junior Warden examine if the Lodge be covered.

The Junior Warden does this and reports to the Senior and he to the Master, that the lodge is covered.

M. Most excellent brother, Senior Warden, what hour is it?

S. W. The hour of a perfect mason.

M. What is the hour of a perfect Mason?

S. W. The instant, when the veil of the temple is rent, when darkness and consternation spread upon the face of the earth, the light is obscured, the tools of masonry are broken, the blazing star disappears, the pointed cubic stone sweats blood and water and the word is lost.

M. Most excellent brother, since masonry undergoes so great a preparation, let us employ our diligence in fresh labours for the recovery of the word. The Lodge of Knights of the Eagle is open.

The wardens repeat the same words, and then all give three huzzas and remain silent.

*Reception in the first apartment.*

The candidate is clothed in black, decorated with a red ribbon, an apron doubled with the same colour, and a sword and scarf. His eyes are not covered. The deacon, who prepares him, says: The temples of the Masons are demolished, the tools and columns are broken and the word is lost, since the last reception. In spite of the precautions we had taken, we have lost the means of regaining it, and the order in general is in the greatest consternation.

The candidate ready, the deacons conduct him to the door of the lodge and make the report of seven. The Junior Warden answers from within and gives the seven upon the mallet of the Senior Warden, he returns seven upon the mallet of the Junior Warden, who says:—Most excellent and perfect brother, Senior Warden, one knocks at the door of the lodge, after the manner

of the Knight of the Eagle. The Senior Warden makes the report to the Master, who says, most excellent and perfect brother, Senior Warden, let the most excellent and perfect brother, Junior Warden, see who knocks at the door of the Lodge, with the usual precautions. The Senior repeats this to the Junior Warden, who goes to the door, exchanges seven reports with the deacons, opens it and asks, who is there.

Deacon. It is a Knight Mason, wandering among the woods and mountains, who, since the destruction of the temple, has lost the word and requests your assistance to seek and recover it.

The Junior Warden knocks again on the mallet of the Senior, and receives the compliment in return. He then reports the words of the Deacon and the Senior reports them to the master.

M. Most puissant and perfect brothers, do you consent to his introduction? They assent by striking their hands against the lodge.—All now appear in consternation and affliction, sitting with the right-hand on the heart and the left on the face, the head drooping and the elbow on the knees. The Master leans forward on the table after saying:—Most excellent and perfect brother, Senior Warden, let the most excellent and perfect brother, Junior Warden, introduce the Knight Mason and place him in the west, to answer the questions which will be put to him. The Senior communicates the order and the Junior goes to the door, makes the seven reports and receives the same from the Deacon. He opens the door and conducts the candidate to the west: then gives seven reports upon the mallet of the Senior Warden and receives his reply, when he says, most excellent and perfect brother, Senior Warden, I bring to you a Knight Mason, who requests the word. The Senior repeats this to the master.

M. Brother, corruption has glided among our work. It is no longer in our power to labour. You perceive the consternation that reigns here. At this moment, a strange confusion exists among us and over the face of the universe. The veil of the temple is rent. Darkness covers the earth. The sun is obscured. Our tools are broken. The blazing star has disappeared. The pointed cubical stone sweats blood and water. And the word is lost.

You see, that it is not possible to give it to you, however, it is not our design to despair: we will find out the new law, that we may recover the word. Are you also desirous of following the new law of the Christian Religion.

Noodle. Yes, most wise.

M. Most excellent and perfect brother Junior Warden, make him travel for the space of thirty three years, by the west north, east and south, that he may approve the beauties of the new law.

The Junior Warden conducts Noodle thirty three times round the lodge without stopping. In this travel, he makes him remark the three



columns in the three parts of the lodge; As he leads him to each, he tells him their names are *Faith, Hope and Charity*, bidding him well remember these names, because they must henceforth be his guides.

He leads him back to the west, where he gives seven reports with the mallet upon that of the Senior Warden, who returns the same. J. W. Most excellent and perfect brother, Senior Warden, the mysterious voyage is accomplished. The Senior Warden reports it to the Master.

M. Brother Noodle, what have you learnt in this journey?

Noodle. Three virtues, to be my guide henceforth, *Faith Hope and Charity*. Teach me if there be any others to seek and follow.

M. No, my brother, these are positively the principles and the pillars of our new master; approach and take with us the engagements we require. The Senior Warden makes him approach the table and kneel with his right knee upon the gospel; and in this posture he takes the following

#### *Obligation.*

Yes, I promise, by the same obligations, which I have taken in the former degrees of masonry, never to reveal the secrets of the Knights of the Eagle, to any Knight Mason, Grand Architect, Master Mason, Fellow Craft, or Entered Apprentice, nor to the uninitiated, under the penalty of being for ever deprived of the true word, of remaining in perpetual darkness.

That a river of blood and water shall issue continually from my body, and under the penalty of suffering anguish of soul, of being steeped in vinegar and gall, of having on my head the most piercing thorns, and of dying upon the cross; so help me the grand architect of the universe.

The Senior Warden leads Noodle to the right and puts the black apron upon him, telling him, that it is the mark of all masons, who have not aided in causing our grief; but that it ought to represent to us the image of it, and to serve us for a knowledge of those among us, who seek to receive the true word and to be enlightened in the new mystery, by a real contrition and perfect humility.

In taking the sash and passing it from the left to the right, he says; The sash is a symbol of our sorrow for the loss of the word. You ought to know it as a mark of grief, until that is recovered. Go to the west and assist us in recovering it.

Noodle places himself between the two Wardens. The master gives seven reports, which are answered by the Senior Warden. The brethren raise their heads, cross their arms with a hand on each breast and appear less sorrowful.

M. Most excellent and perfect brother, Senior Warden, what is the motive of our assembling?

S. W. The pointed cubical stone sweating blood and water, through the relaxations of masons from labour and through the errors of masonry, exposed on the summit of a mountain cut with the point of a diamond.

M. What means this mystery?

S. W. The loss of the word of a Mason, which is lost indeed; but may, we hope, by our aid, be recovered.

M. What must be done to regain it?

S. W. We must embrace the new law and be well convinced of its three virtues, which are its pillars, its base and principles.

M. What are they?

S. W. Faith, hope and charity.

M. How shall we find these three pillars?

S. W. In travelling and wandering in the greatest obscurity.

M. How long?

S. W. The space of three days.

M. Let us go, brother, from the east to the south, from the south to the west, from the west to the north, and endeavour not to lose sight of the sentiments which may guide us.

All rise in silence and make thirty-three steps of the round of the lodge. Before the last seven, the master goes from that apartment to the other, where he gives up his sash and black apron to take the red ones. He is followed by all the brethren, who do the same. He then walks towards the door of the second apartment, which is expressly prepared for

#### *The second point of Reception.*

The apartment for the preparation and for this reception is a third, the most remote from the others. and made as terrifying as possible, to resemble the torments of hell. It has seven chandeliers, with grey burning flambeaus, whose mouths represent death's head and crossbones. The walls are hung with tapestry, painted with flames, and figures of the damned.

In entering the second apartment, the Master gives seven equi-timed reports, which are called the report of the Perfect Mason. The door is opened by a brother appointed to guard it, and to whom each gives the report of a perfect mason and the pass word Emanuel. The candidate comes last and reports as a Knight of the Eagle and is deficient of the pass word, on which, admittance is refused. He says "I am one of the brothers, who seek the word lost, by the aid of the new law and the three columns of masonry." At these words, the guard, who knows him to be a candidate, takes his sash and apron from him, saying these marks of decoration are not humble enough to qualify him to find it, and that he must pass through much more vigorous trials. He then covers him with a black cloth, covered with dirty ashes, so that he can see nothing, telling him, that he is to be conducted to the darkest of places, from



which the word must come forth triumphant to the glory and advantage of masonry, and that he must abandon all self-confidence. In this condition, he is conducted into an apartment, in which there is a steep descent, up and down which he is directed to travel; after which, he is conducted to the door and has the black cloth removed. Before him stand three figures dressed as devils. He is then ordered to parade the room three times, without pronouncing a word, in memory of the mysterious descent into the dark places, which lasted three days. He is then led to the door of the apartment, covered with the black cloth, and told, that the horrors through which he has passed are as nothing, in comparison with those through which he has to pass: therefore, he is cautioned to summon all his fortitude, to meet the dreadful scene; which proves a mere trick.

Thus prepared, he is brought to the door of the second apartment, and, whilst the Wardens are answering the report, he is instructed how to answer their questions and told that a misfortune will befall him if he does not answer correctly. The ceremony of successive reporting takes place within and the Junior Warden is instructed to enquire with the usual precautions. These precautions are the reports and the challenge of—who comes there and what is your request.

Deacon. It is a Knight of the Eagle, who, after penetrating the deepest place, hopes to procure from you the *word*, as the fruit of his research.

The door is again shut, and the usual ceremony of reporting gone through. The master orders the candidate to be introduced, which is done in the same ceremonial form, finally introducing him to the Master, as a Knight of the Eagle desirous of recovering the lost word, and of becoming a perfect mason.

M. From whence came you?

Noodle. From Judea.

M. Which way did you come?

N. By Nazareth.

M. What is the name of your conductor?

N. Raphael.

M. Of what tribe are you descended?

N. Judah.

M. Give me the four initials of these four words.

N. I. N. R. I.

M. What do these four letters signify?

N. Jesus of Nazareth the King of the Jews.

M. Brother, the word is found: let him be restored to light.

The Junior Warden quickly takes off the black cloth, and, at the signal of the master, all the brethren clap their hands three times and give three huzzas. The Master says, approach my dear brother, that I may communicate to you the last words of perfect



masonry.--He is conducted to the master, who gives him the sign, word and grip.

M. Our signs, to know each other in this degree, are first, to raise the eyes to heaven, crossing the hands, with the fore finger pointing upwards, and letting them fall together on the belly. This is called the sign of admiration. The second which is the answer to it is, to lift the right-hand and to point the index towards heaven\*, the other fingers being clenched, to denote that there is but one being, who is the sovereign and pure truth.

The grip is to lay the hands on the breasts of a brother and to begin with one. To know a brother, you place either hand cross-ways, or the right-hand to his right breast. He answers with his left-hand to your left breast, and with the other hands in the same manner. This is called the good posture. The word is the I. N. R. I. and the pass-word *Emanuel*.

Noodle is told to practise the grip and word with each perfect mason in the lodge and lastly with the master. After which, he receives the Rosette and Jewel of a Knight of the Eagle and Perfect Mason, and has it attached to the bottom of his grand Scotch Ribbon.

M. Brother Noodle, this Rosette is to remind you of the loss of the word, and this Jewel will teach you, by its symbol, that masonry includes a mysterious allegory concealed from all but perfect masons. The cross of your Jewel should be known to you better than I can explain it. May you never lose the memory of it. We will proceed to your instruction in

### THE HISTORICAL DEGREE OF THE KNIGHTS OF THE EAGLE

AFTER the rebuilding of the temple, the masons having neglected their labours, and abandoned to the rigours and vicissitudes of the times the valuable buildings which they had raised with so much pains, their works fitted with so much decency, the wisdom of their workmanship, the strength of the materials, and the beauty of the architecture were alike exposed to corruption, confusion, and disorder. The grand architect of the universe, determined to manifest his glory and to abandon the support of the materials to the vicissitudes of time, in order to erect in its stead the sublime and excellent spiritual geometry, whose existence human power should not be able to attack, and whose duration should be through an eternity of ages. It is in consequence of this resolution, that men have seen the miraculous phenomenon, that prodigy of prodigies, the cubical stone sweating blood and water and suffering anguish of soul. It was then, that the stone, the corner of the building, was torn by the workmen from the

\* How is one to know which way heaven lies?

foundation of the temple, to be thrown among the ruins, and that the mystic rose was sacrificed on a cross, planted on the summit of the mountain, which is elevated above the surface towards the celestial globe, by three squares, three circles, and three triangles cut with the point of a diamond.

In an instant, Masonry was destroyed, the veil was rent, the earth was covered with darkness, the light was obscured, the tools of masonry were broken, the blazing star disappeared, the word was lost. It may easily be imagined into what a depth of misery every mason was plunged. At that fatal moment, an unaccountable dismay, a vast consternation was the least of their pains. They were obliged, for the space of three days, to wander in the deepest obscurity, uncertain whether their life would be prolonged, or whether, by some fresh accident, it would be taken from them. Never before was such great perplexity experienced by the human heart. But the will of him, who conducts and rules all events, and who had caused this universal astonishment, at the expiration of three days, caused the light to shine again; but, as a brilliant testimony, behold a new phenomenon.—The broken tools of masonry were again made entire: the blazing star shone in all its splendour, nay, with a greater brilliancy and the word was found again. This happiness happened, however, only to those masons who had shaken off the negligence and hardness of heart, into which they had fallen. Some of them, having travelled the space of thirty-three years, in search of the word, taught others, that it was necessary to know the three pillars—Faith, Hope, and Charity, and to follow the new law, in the hope of re-entering on the mystic labours of their order. It was only by means of these new principles, that Masonry re-appeared in the light of man, under the rules which allegorically conducted them to practise it in their actions. From this time, masons no more built material edifices; but occupied themselves in spiritual buildings. They fortified their works by temperance, prudence, justice and strength; and they no longer feared the vicissitudes of the times.

May you, my dear brother, never want these supports and may the grand architect of the universe be your aid and guide.

#### *Form of closing the Lodge.*

The master and wardens give the seven reports.

M. Most excellent and perfect brother, Senior Warden, what hour is it with perfect masons?

S. W. The moment when the word has been recovered, when the pointed cubical stone has been changed, the mystic rose and blazing star restored with greater splendour, when the tools are restored entire, and the light has re-appeared to our eyes with greater brilliancy, when the darkness is dispersed and the masonic law firmly established among the labourers in masonry.

M. Most excellent and perfect brother, Senior Warden, following this law, because it is the end of all the wonders which have astonished our eyes, I pronounce, that the lodge of perfect masons is closed. The Wardens repeat these words and all the brethren give three claps and three huzzas.

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THE reader will perceive, that the drift of the Knight Templars degree, and these Rosicrusian degrees, is to make Masonry begin in Judaism and to end in Christianity, as the religion of the Bible begins in Judaism and ends in Christianity. It is a disjointed concern, has no connection, and would satisfy no sensible and reasoning mind.

The degree to come, or the *ne plus ultra*, is very like the last. Each has evidently been the *ne plus ultra* of different lodges. But like every other thing, we must take masonry as we find it. My object is not to invent or to improve; but to expose; so I proceed to the completion of my task, in the exposure of

#### A DESCRIPTION OF THE ROSICRUCIAN OR NE PLUS ULTRA DEGREE.

THIS dignity is considered as the *ne plus ultra* of masonry. The possession of it is of that importance, that the members have a right to be admitted into inferior lodges without examination. Yet the Knights of the Rosy Cross are more particular in demanding demonstrative proof from strangers, than any other order of masonry. They will not except as a visitor any brother unless he is well known, or can give a ready answer to every question proposed. They advance no person who has not been admitted into all the preceding degrees.

There are three points in the Rosicrusian system: the first and second are called sovereign chapters, and the third the mystic supper. The latter of which is held only four times a year.

The officers are called *most wise*, *orator*, *secretary*, and *master of the ceremonies*. The brethren are stiled *most respectful knights*.

The Jewel of this dignity is a triangle formed by a compass and a quarter of a circle. In the centre is a cross, upon which is a rose, and upon the quarter of the circle is a pelican, bleeding to feed her young. The Jewel is tied to a black rose and pendant to a black collar, in the first point, and to a crimson in the second.

The decorations of the lodge, in the principal apartment, are first, a triangular altar on seven steps. Behind it is a large transparency, with a cross and a rose painted on its middle, and an in-



scription over it, of Jesus of Nazareth, the King of the Jews. Broken columns are visible on one side of the transparency and a tomb on the other in the east, with three large lights in the west.

This preparation serves for the three points, except at a reception when, for the first point, the whole is covered with black, and three columns are placed, with the theological virtues on them, or Faith, Hope, and Charity.—Two other apartments are essential for the introduction; one is denominated the chamber of the last degree, and the other is called the obscure chamber, no light being admitted.

*First point.*

The most wise is seated on the third step of the altar, with his head supported by one of his hands. He strikes five equal and two quick strokes, saying:—What hour is it.

A. The first hour of the day.

M. W. It is time, then, to commence our labours. Invite the most respectable knights to assist us to open the sovereign chapter of the Rosy Cross. We are overcome with grief; the veil of the temple is rent; the columns of masonry are broken; the cubical stone has sweated blood and water; the word is in danger of being lost and it is almost finished.

Most respectable Knights, let us confer with each other and trace the outlines of the word, before it is too late. (They make up the word I. N. R. I.) I congratulate you all, that the word is known. What else remains for us to do?

Orator. Most wise, we respect the decrees of the most high, render homage to the supreme architect, and bend the knee to him from whom we derive our existence.

The chapter rises and turns towards the east, makes the sign, bends forward and kneels. Then all rise up and strike seven with their hands, saying, *Oyer*.

M. W. I declare this sovereign chapter to be assembled. Give notice to the candidate to present himself.

The candidate is in the chamber of the last degree and writes his name, his address, the degrees in masonry through which he has passed, and states his age to be thirty-three. The master of the Ceremonies conducts him to the door and demands admission as a Knight of the Red Cross, which is answered with the report of a Rosicrucian.

M. W. See who waits.

M. C. A candidate requests entrance to explore the mysteries of this degree?

A ballot for his admission takes place, and, if in the affirmative the chapter gives seven plaudits, exclaiming *oyer* three times.

M. W. Permit the candidate to enter.

At this moment, the M. C. puts the insignia of a Rosicrucian on him and conducts him into the chapter. The members appear sorrowful. He presents him by acquainting the Most wise, that a worthy Knight of the Red Cross requests the honour of obtaining the favour of being admitted to the sublime degree of a Rosicrucian.

M. W. Worthy Knight, who are you?

Noodle. I am born of noble parents and of the tribe of Judah.

M. W. What art do you possess?

N. Masonry.

M. W. Worthy Knight, you inspire us with esteem; but you perceive, that sorrow abides with us. All is changed. The ground support of the Temple is no more. The veil is torn. The columns are broken. The most precious ornaments are taken and the word is in danger of being lost. It may be recovered by your courage, and we shall certainly employ you in that pursuit. But you must assure us by an obligation, that if you obtain the knowledge of our mysteries, you will never communicate them to others, unless they are qualified to receive them. If you are willing, approach the altar, bend your knee to the ground, and place your right hand on the Holy Law, repeating the obligation after me.

The penalty of this obligation is to be dishonoured and banished from all lodges, as being unworthy to form a companionship with virtuous masons.

M. W. Worthy Knight of the Red Cross; This is the last time I salute you as such. Henceforward you will be dignified with greater power. The Master of the ceremonies will conduct you where you are to obtain it. The columns before you are emblematical of the theological virtues. Imprint them on your mind and let them be the foundation of your future welfare. Proceed now on your pilgrimage; but remember, that we await your return. May it be happy and may you bring with you peace and felicity.

Noodle is led to the dark chamber. Chains are rattled to intimidate him: during which he traverses it seven times. In the interim, the columns are taken away and the black cloths removed, in the sovereign chapter, which makes it a transition to the apartment for

*The second Point.*

Noodle is brought into the chapter and the subsequent answers are dictated to him by the master of the ceremonies.

Q. Worthy Knight from whence came you?

A. Judah.

Q. By what place have you passed?

A. Nazareth.

Q. Who has conducted you.

A. Raphael.

Q. Of what tribe are you.

A. Judah.

Q. Collect the initials of the names.

A. I. N, R. I.

M. W, It is the same as the inscription over the cross. It is the word which your zeal will render invincible, and which will be by you perpetuated till time shall be no more. Advance and receive the reward due to your merit. (Noodle advances and kneels.) In virtue of the power that I have received from the metropolitan lodge of Harodim, and in the presence of this august assembly of Knights, my brothers and my equals, I admit, receive and constitute you, at present and for ever, a Knight Prince of the eagle and of the Pelican, Perfect Mason, Free of Harodim, under the title of sovereign of the Rosy Cross; by which you enjoy the titles and prerogatives of prince perfect mason, unto the sixth degree of Knight of the Rosy Cross, without being in need of our particular authority; our only reservation being that of the degree you have now received.

Noodle rises, is invested with the crimson sash and jewel, and is entrusted with the sign word and grip.

#### *Catechism.*

Begins with the form of finding the word already repeated.

Q. What is the word among us.

A. The sacred word of the Knight of the Rosy Cross.

Q. How did you come to the knowledge of this degree.

A. By the three theological virtues.

Q. Name them.

A. Faith, hope and charity.

Q. In what were you farther instructed.

A. A sign and grip.

Q. Give the sign and grip.

A. Cross hands and arms and look to the east. The grip is made by mutually placing the hands on each shoulder, that the arms may cross each other. The one says *pax vobis* the other *holy ends*.

Q. Have you any knowledge of the Pelican.

A. I have, most wise.

Q. What does it import.

A. A symbol of the redeemer of the world and of perfect humility

Q. Why does the Pelican pierce its breast with its bill.

A. To nourish its young with its blood and thereby to shew, that Christ our redeemer so loved his young and old people, as to save them from death, by the shedding of his blood for your sins and mine.

Q. What is the aim of the Roscrucians.

A. To respect the decrees of the most high, to render homage to the deity.



M. W. It is our duty, as men, to be so, more particularly as masons, to bend the knee before him who gave us being. Master of the Ceremonies, what is the hour of the day?

M. C. The last hour of the day.

M. W. Since it is so, recollect our situations as Knights of the Rosy Cross and retire in peace.

The M. W. strikes seven and the whole chapter give the sign and say *oyer*, the sovereign chapter is closed.

### *Third Point.*

This point is never held, except after the second, and then only four times a year. When it is held, the preceeding point is not closed for it. A side board is prepared. This is covered with a table cloth, and on it are placed as many pieces of bread as there are Knights, and a goblet of wine. The paper with the sacred initials upon it is deposited upon the altar. Every Knight has a white wand in his hand. The M. W. strikes his upon the earth thrice and declares, that the chapter is resumed. Then he leads seven times round the apartment and is followed by all present. Each stopping in the front of the transparency, to make the sign. At the last round, each Knight partakes of the bread; and still preserving the form of a circle, the M. W. takes the Goblet drinks out of it and passes it round. When it comes to him again, he paces it upon the altar, and the Knights give each other the Grip. The paper, with the sacred word upon it, is put into the empty goblet and burnt. The Knights make the sign and the most wise says

CONSUMMATUM EST.

I also say *consummatum est*, my Royal Grand Master and encourager of all this folly, and heartily do I rejoice, that my task of exposing free masonry is ended. I have positively sickened over some of the last degrees, fancied myself indisposed, and have debated with myself as to the propriety of making short work of it. But the organ of perseverance has triumphed, denounced the dishonesty of a shuffle, and proclaimed irresistibly REDEEM YOUR FLEDGE. I have redeemed my pledge. I have published every atom of knowledge, that I could get about Freemasonry; and, to do this well, I have had the assistance of some first rate masons. I am of opinion, by what I can see of such documents, as have before been written or printed upon the subject, that such a chain of revelation, as has been linked together in "The Republican," never before existed. To me, it has been a most disagreeable task; for I have gone through it under a passion of disgust, at the idea that men should so waste their time and their means. I have also

been assured, that it would be disgusting to all my old readers; and I hardly know as yet, what sacrifice I have made upon this head; for, though it has brought me a vast number of new readers, it must have thrown off some of the old ones. If I expose the other private associations, I shall do it in a very brief manner and not detail all their nonsense; for any thing but folly and nonsense is not carried on in secret. My old readers, I would call back and wish them to see the importance of this exposure of folly and nonsense. It must have masonified hundreds of young masons; and the old ones are known to follow the trick for the gain of guzzle, suppers, &c. Great good has arisen and will arise from the exposure. In the ensuing session of parliament, I shall condense the penal parts of the oaths and call upon the legislature to put down such associations, as others less immoral have been legislatively put down. It is nothing, that you and your royal brothers are its patrons; the disgrace and mischief is the greater, and the legislature will be vile indeed, that shrinks from the task, after what has been done with other associations.

In taking my leave of your knighthood, I have but little to do in the way of summing up. It is my purpose to write a general charge to freemasons, and to dedicate this volume to their Grand Patron; but I shall wait a few weeks until I see what is the real character of the other private associations. I have a description of Druidism and of the Odd Fellows Association neither of which have I yet found time to read. A worthy female has made her husband divulge the last for the public information. What I mostly desire now is, the private ceremony among the orangemen. I must not ask the Deputy Grand Master, Colonel Fairman for this; though he is shewing me a great deal of *fair play*, in his sunday paper "The Palladium;" and is the only editor of a paper who has said—"HERE YOU SHALL FIND A VEHICLE FOR YOUR DEFENCE." If he perseveres in the spirit of free discussion, as he has begun, I shall call upon all my friends to support and encourage even this avowed Orangeman's Newspaper. The principles of the Editor of a paper are as nothing, if he will but support free discussion on all subjects. The Palladium has so far done this better than any paper that I have before seen. Good bye, my Royal Grand Master of Freemasons and remember the revelation of

RICHARD CARLILE.

TO MR. R. CARLILE, DORCHESTER GAOL.

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SIR,

Bristol, Sept. 26th, 1825.

I HOPE, Sir, it will not be long, before you turn your attention to its immorality, and expose the wiles and crafts of dealers in "*Promises to pay*," on whom, any one calls for *cash*, he is informed, that the key of the till is lost, and, gathering strength from their numbers, boldly say, they do not pretend to pay in *Gold*.

The case of the Young Ladies who have just emerged from the King's Bench Prison ought to be made as public as the Sun at *noon-day*; and the name of the Bank-shop which was the cause of it. No Father of a Family or Guardian ought for a moment to lose sight of it. Any Father or Guardian, who hereafter trusts any property in the hands of such Fellows, as Companies of Bankers, ought not, I say, to receive the smallest commiseration *public or private*.

When was it, that whole Families were ruined by taking *bad sovereigns* or guineas? When was it that the people, for miles round a place, even where *coiners* had been at work, were in such a distressed state, that it was like unto having a *dead body in every third house*?

Where are those brawlers for religion and humanity, that they do not raise their voices against a system, so vile, that it stands without parallel in the annals of history? a system which causes so much *slaughtering* of human beings for forgery; a system which has filled our *Towns* with women of easy virtue, our Goals with criminals of every description, and our poor-houses with men of a less courageous stamp, who have sunk into poverty and contempt, by means not of their own creating.

Again, I ask, why is it that those Brawlers do not attempt to arrest the progress of such a shocking state of things? I can only account for it by supposing them to be the hidden instruments of a system which engenders such alarming



abuses. Is it possible to be thought, that, that *Thrice Honorable House*, under any other state of things, would have had the power to give away six thousand pounds a year to be paid out of the hard earnings of the labouring poor to support an INFANT DUKE, whilst the infants of those same labourers are in a state of complete starvation. It is not possible for it to be, with nothing but a mettalic currency amongst us.

Those swindling things called *notes* create and keep up for a time the state of things that *is*; the proprietors of which are for the most part without one farthing to lose, while their more industrious neighbours are from existing circumstances, compelled to give circulation to the *rags* which, in a moment, sweeps away the accumulation of years of toil.

If nought but Gold existed among us, could those *gall bladders* of society, the clergy, hunt out the haunts of wretchedness and poverty and snatch from misery its last morsel? In a word, could tithes be paid at all?

The wickedness of this system is so apparent, that I hope your early attention will be given to it. It is as much in your *line* as rooting out the false systems of Theology. Circumstances at present prevent my name appearing; but, be assured, that I remain your well wisher and feel myself bound to promote the interests of one who has so courageously gone through the fiery ordeal for the sake of truth.

A WELL WISHER.

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TO MR. RICHARD CARLILE DORCHESTER GAOL.

SIR, Bradford, October 5, 1825.  
 IN number 13, of the present volume of the *Republican*, I noticed a letter from a correspondent, a foreigner, who signs himself F. A. C., and who thinks that the four chapters from "Le Bon Sens," which he has sent you, "will perhaps contribute to enlighten Mr. Heineken's mind, if he will but pay attention to them." It seems to me that your correspon-

dent, F. A. C., misconceives the Doctrines, of the Unitarians, or he would not have sent you the chapter on *eternal* punishments, for Mr. H.'s perusal, as no sect can hold that dogma in greater abhorrence than the Unitarians. They profess to believe, that all punishment is corrective, and that when a man is sufficiently corrected by punishment hereafter, [as to perfectly convince him of the evil of vice, and the advantages of virtue, he will then be made perfectly happy, and so remain through eternity. The four chapters, however, are most excellent, and contain some powerful arguments on my side of the question. You cannot publish the whole of the book too soon. I noticed several typographical and other errors in the reply to Mr. H. published in No. 11, I will mention two only, for the others are not very material; in page 326, line 18, from the bottom, "repeated the falsehood of Isaac his father," should be "Isaac repeated the falsehood of his father;" and in page 331, lines 10, and 11, from the top, for "may exist through eternity to come, it may have existed through a past eternity," read "may exist through an eternity to come, and if through an eternity to come, it may have existed through a past eternity." Perhaps my own MS. may be chargeable with the errors; but I am not aware that such is the case. Being, as I imagine, perfectly acquainted with the Unitarian system of Christianity, I have been particularly careful to attribute nothing to it, which the Unitarians themselves do not admit, and consequently the arguments, I have used, have been entirely against that system, which approaches much nearer to rationality than any other system of Christianity that I know. Free thinking Christianity I look upon as only another name for the same doctrine. Its professors take the best grounds of any, for the dogmas of other sects are so pregnant with absurdity and mischief, that it seems impossible for any thinking man seriously to believe them.

I am, Sir, yours respectfully,

LEUCIPPUS.

TO RICHARD CARLILE DORCHESTER GAOL.

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CITIZEN,

Leeds, October 6, 1825.

THE Christian God having had occasion for my wife, and I having occasion for another, I have exchanged with him. Elizabeth Smithson died on Wednesday the 4th of September, and I married a cousin last monday the 2d of October. All I think of is an agreeable temper, cleanliness and industry, and, in these three points, I am as certain this time, as I was the first time I yielded to a ceremony that I detest.

JOHN SMITHSON.

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N. B. The above epistle, though private, is too curious to be lost. All my readers know that John Smithson is a genuine "odd fellow." This is his third wife. I commend his courage, and wish him all joy and happiness.

R. C.

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COPY OF A LETTER SENT TO THE KING,  
WINDSOR CASTLE.

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SIR,

Dorchester Gaol, October 4, 1825.

WHEN the art of printing was discovered, there arose, on the part of those who ruled the people of Europe, a great dread of printed books. The first book submitted to the Press was the Bible, and a printed Bible had then precisely the same or a more terrifying effect, than the printed investigation of the Bible called the "Age of Reason" has now; it was denounced as a seditious and blasphemous thing, and calculated to corrupt the labouring class of the people, in plain or intelligible language, means, to open their eyes to existing abuses. Its publishers and holders were prosecuted and even burnt; and precisely for the same reason as the publishers of the "Age of Reason" are now prosecuted and im-



prisoned: the fear of knowledge. That dread of printed books, even of printed Bibles, is not yet extinct; and the fear that they who labour will gain too much knowledge is yet a prevailing vice among those who do not labour. It is a vice that cannot thrive again; for the press has now gained the upper hand and rendered the once powerful powerless. Abuses of the press cannot exist any more than abuses of speech, and the one can have no more bad effect than the other; for the one is but the auxiliary of the other. Printed books are printed speeches, and the best sort of speeches; for they are generally made at calm moments and in a state of deep thought, which cannot exist with oral communications. It is thus that they are the most powerful kind of speeches.

I counsel you to throw off all dread of printed books and to send out a flaming proclamation, inviting all to free discussion, upon all subjects. We shall then hear nothing but the cry of "God bless the King: we have gotten a wise king at last."

I am, Sir, your prisoner,

For printing books,

RICHARD CARLILE.

TO MR. RICHARD CARLILE DORCHESTER GAOL.

SIR,

Yarmouth, 18th Sept, 1825.

THE friends of freedom of opinion in this town beg to transmit their fourth subscription, in aid of the "good husbandman," who is now tilling the ground; and which, with the assistance of "the Press," will in due time, bring forth an hundred fold. That it may be to perfection, is the wish of those, who although absent in person, are ever with you in sentiment.

	s.	d.		s.	d.
Mr. R. Riches	5	0	Mr. E. Bonfellow	5	0

S. Cobb	5	0	A Friend to Toleration	2	0
H. Martin	5	0	G. Woolby	1	0
E. Blagg	5	0	J. Dunnell	1	0
J. T. Pruston	4	6	W. E.	1	0
D. Fleet	4	6	D. J.	1	0
A Friend	2	6	A Friend to Free discussion	1	0
Amicus	2	6	T. Brunning	0	6
C. Doughty	2	6	H. Styles	0	6
J. R.	2	6	B. Yarham	0	6
An Enemy to Priestcraft	2	6	E. Nobbs of Norwich	3	0
William Hales	2	0			

*Note.*—Thanks to my Yarmouth Friends. I can assure them, that so rapid is the progress which we are making, though with little noise, at all times the best way to work, I begin to cherish my chains. I am really growing proud of, and fond of my imprisonment, and shall not trouble for a moment as to the period when it will end; not but that I think the Ministers and the priests must be desperate indeed to keep me in prison much longer; desperate towards their own dismay and downfall. “Consummatum est.”

R. C.